

The Lion

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January 2007 Vol. CXXXII, No. 1

An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

The New Temple Or, An Apologetic Mystagogy

Part II of IV: Entering

Subdeacon James Tochiara

AT THE entrance to the old Temple, there stood the altar of burnt sacrifice, and to the side, the great laver where the priests would ritually cleanse themselves. To atone for one's sin, one offered the appropriate beast or bird at the altar of burnt sacrifice. This would purify the believer, enabling him to continue his dealings in this world. At the laver, also called the Bronze Sea, the priests would purify themselves for entrance into hallowed ground. Christian baptism resembles this, as it grants us entrance into the Church of Christ. The priest's cleansing, a repentance for the sake of purification, called to mind the Hebrews crossing the Red Sea into freedom, Joshua crossing the River Jordan into the Promised Land, and the priest crossing the rivers of Paradise back into Eden.

Our Temples lack a great laver and altar of burnt sacrifice because Jesus, our High Priest, has transformed the sacred geography of the Temple. Initially, our baptism washed away our sins (Acts 22:16), and the Blood of the Lamb washes us by the Cup of the New Testament, making superfluous the Bronze Sea and the altar of burnt sacrifice. We do not need to offer sacrifices time and again, or ritually wash ourselves time and again. Nonetheless, we should cross the threshold of the Lord's house with proper mindfulness.

In the Western Rite, we use the fonts of holy water to bless ourselves in remembrance of our baptism, and in the perpetual need for purity before God. The fonts of holy water descend directly from the great laver of the old Temple, and ancient Christians used very large fonts for washing up before worship. *The Catholic Encyclopedia* cites examples of ancient fonts at Mount Athos, Cyprus, and Syria. Of course, baptism diminished the spiritual necessity of the

font or laver. Then, after modern hygiene diminished the practical urgency, the fonts evolved into their convenient and compact present-day forms.

Many later churches added a baptistery near the entrance, and the resemblance to the great laver is striking – the old Temple haunts our memories. When we bless the baptistery during the Paschal vigil, a new patina of oil covers the face of the water, and we add another layer of meaning. Those who pass through the waters of baptism, like passing through a curtain, are cleansed and also anointed with oil to seal them in their new state. Oil makes their faces shine with gladness (Ps. 45:7, 104:15). Their purity and shining health demonstrate that they have drawn near to the Holy Mount of our God and his life-giving power.

Let us consider the oil of anointing that was in the old Temple (Ex. 30:31). Kings, such as David, and priests, such as Aaron, had to be anointed with this special oil (1 Sam. 16:12; Ex. 28:41). There is a distinction in Greek between anointing oil, chrisma, and common everyday oil, *elaion* (cf. Latin: *oleum*; modern: *olio*, and “oil”). In English, we have trouble expressing this distinction. When we read of “anointing” the sick (James 5:14, Mark 6:13), the Greek word derives from “oil.” Literally, we “oil” the sick, but we “chrismate” kings and priests. In our Temples, we anoint new members with holy chrism into the royal priesthood of Christ. *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth*



the praises of him who hath called you out of darkness into his marvellous light (1 Pet. 2:9; cf. Ex. 19:6).

What is true biblical anointing for Christians? Nowadays, some speakers promise that people can receive one or many “anointings” from God by hearing public prayer via television, or hearing a sermon, or sometimes by touching a small cloth that has been blessed. This is most unscrip- tural. Prayers, sermons, and the blessing of objects, all have a solid biblical foundation, but the Bible does not once call any of these things “anointings.”

Presumably, this “anointing” (or “oiling”) is for the sick, not the chrismation performed once for priests and kings. There are no other kinds of anointing, at least in the Bible. Does the Bible say to listen to a preacher or bless a cloth if you need to be anointed? Let’s ask the Bible, or more specifically Jesus’ own brother, James. *Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord* (James 5:14). According to the Bible, anointing of the sick requires real oil applied by an actual member of the Church’s elder priesthood.

Alright then, how does chrismation into the royal priesthood occur in the Bible? The Acts of the Apostles (4:27; 10:38) testify that the Father *has chrismated* Jesus with the Holy Ghost and with power, to heal people from the devil’s oppression (a royal emphasis – King Solomon was the first exorcist according to legend). Obviously, Jesus receives anointing at his baptism, when the Holy Ghost descends upon him and his Father chrismates him into his priestly kingship. Therefore, chrismation takes place once at baptism, if we follow Jesus and the Scriptures and obey his commandments.

In 2 Corinthians 1:21-22, we see that God has anointed us (*chrisas*), sealed us, and given the Spirit to our hearts. By writing “God has chrismated us,” Paul emphasizes the royal dimension of our priesthood. When Samuel anointed David as king, *the Spirit of the LORD came upon David from that day forward* (1 Sam. 16:13), just as the Spirit descended on Jesus. The Bible never says that anointing takes place without a real priest and real chrism – rather that God effects and causes any true mystery. Like baptism and the eucharist, Christ’s royal priesthood celebrates the mystery of anointing, but the energies and will of God give it power. The only exception is Jesus, who like Adam must receive directly from God the first position. Do these preachers make themselves equal to Christ?

Even St. John the Divine doesn’t claim this. He teaches us explicitly in the second chapter of his first epistle general. Therein, John says that we have received chrism from the Holy One. A little farther, he says that we should let our chrism

abide in us because the chrism teaches us all things. Unfortunately, *chrisma* was mistranslated as “anointing” (*chrisis* in Greek, which is not in the text), substituting an abstraction for the real object, chrism. One version even mistranslates chrism as “Spirit.” Apparently, John’s priestly mysticism frightens and confuses some translators, but the original is quite consistent with the Johannine style and themes.

In many instances, St. John asks us to contemplate the Christian mysteries by meditating on specific objects: the chrism, the blood, the water, the Spirit, the light. For John, a priest of the Jewish Temple, phenomena in the Temple are as worthy of meditation (and as informative a teacher) as scriptural verses. Here, John exhorts us to allow the chrism to penetrate our minds and hearts, to allow the chrism to abide in us. The apostolic Church performs chrismation only once, as an initiation with baptism. However, these mysteries bear deeper reflection, and John beseeches us to understand with our hearts. If we meditate on the experience of our chrismation, the oil of this mystery will teach us all things about Jesus. If we enter the mysteries with all wisdom, fear of God, and love and forgiveness of our brother, then we do not need any man to teach us.

Jesus was not a wild-eyed illiterate preacher, but rather the Son of David, come to claim his throne. Let us therefore meditate on his mercy and the outpouring of his grace, that he crowns all of his people with his own royal priesthood. Shall we know the blessing, the grace, the mercy, and the privilege of our chrismation? In these things, one finds the love of God, of which John speaks so eloquently. Yet the joy we feel because of his love is tempered by the coming judgment.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected.

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have a Chrism from the Holy One, and ye know all things.

These things have I written unto you concerning them that seduce you. But the Chrism which ye have received of him abideth in you, and ye need not that any man teach you: but as the same Chrism teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. (1 John 2:4-5, 18-20, 26-28, with literal translation) §

WESTERN RITE WALL KALENDAR 2007

THE Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his Angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he, that readeth and heareth the words of this prophecy; and keepeth those things which are written in it; for the time is at hand ... Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen.

Revelation i. 1-3, 7




JANUARY MMVII

The 2007 Western Rite Wall Kalendar includes Sundays, Feasts, and other Observances throughout the Church's Year, with Vestment Colors, and Directions for Fasting and Abstinence. The Kalendar also features beautiful, full color iconography from a medieval illuminated manuscript of the Revelation (Apocalypse) of S. John the Divine, with texts from Revelation and from Church Fathers.

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| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---|---|-------------------------------------|---|---|-----------------------------------|
|  FIRST SUNDAY AFTER EPIPHANY (HOLY FAMILY) <i>Within the Octave</i> | CIRCUMCISION OF OUR LORD 1 | Octave of S. Stephen, Protomartyr 2 | Octave of S. John, Ap. Ev. 3 | Octave of the Holy Innocents, Mm. <i>S. Titus, B.M.</i> 4 | Vigil of the Epiphany <i>S. Telesphorus of Rome, B.M.</i> 5 | THE EPIPHANY OF OUR LORD 6 |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| SECOND SUNDAY AFTER EPIPHANY <i>S. Hilary, B.C.D.</i> | S. Paul the First Hermit, C. <i>S. Maurus, Ab.</i> | S. Marcellus of Rome, B.M. <i>S. Fursey, Ab.</i> | S. Anthony, Ab. | S. Prisca, V.M. | Ss. Maris, Marthe, Audifax, & Habakuk, Mm; <i>S. Canute, R.M.</i> | Ss. Fabian & Sebastian, Mm. |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| THIRD SUNDAY AFTER EPIPHANY <i>S. Agnes, V.M.</i> | Ss. Vincent & Anastasius, Mm. | S. Eusebius, V.M. | S. Timothy, B.M. | THE CONVERSION OF SAINT PAUL THE APOSTLE | S. Polycarp, B.M. | S. John Chrysostom, B.C.D. |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| FOURTH SUNDAY AFTER EPIPHANY <i>II Feast of S. Agnes</i> | <i>Feria</i> | S. Martina, V.M. | <i>Feria</i> | It concerns all men's salvation, that the infancy of the Mediator between God and men was already manifested to the whole world, while He was still detained in the tiny town. For although He had chosen the Jewish nation, and one family out of that nation, from whom to assume the nature of all mankind, yet He was unwilling that the early days of His birth should be concealed within the narrow limits of His Mother's home: but desired to be soon recognized by all, seeing that He deigned to be born for all. — SAINT LEO THE GREAT (†461) | | |
| 28 | 29 | 30 | 31 | | | |

BENEDICTINISM IN THE MODERN WORLD

From Nashdom Abbey's *Manual for
Oblates of Saint Benedict* (1955)

“A GOOD deal of water has flowed under the bridge since Saint Benedict's day,” is the comment which occurs to the minds of many people when they hear for the first time of someone in the twentieth century taking Saint Benedict seriously. It certainly has. But the Bridge is still there. The Bridge is the Incarnation, and it rests upon two pillars, the Divine nature and human nature. Neither of them has changed and the Bridge remains.

The water, which is the history of human affairs, is always moving and always changing. Water was a byword for instability as long ago as the Book of Genesis. But for all that water behaves very much in the same way now as it did in the sixth century. If it could be shown that the water had turned round and was flowing under the Bridge the opposite direction, the objection would be much more serious. But it still flows in the same direction and we are content to assume that it always will. It flows in the direction of the sea, which is the final fulfilment of all things in the end of the world.

We have said that human nature does not change. It is true that the guest of to-day who arrives at the monastery in a car with his suitcase in the back seat is different to look at from the man who knocked at the door of Saint Benedict's monastery. But the difference is superficial. The surface of his mind is occupied with different things, but underneath he is much the same kind of being. His needs and his dangers, his hopes and his fears, are the same.



He lives under the continual threat of war. The scale of war has altered in proportion to the range of his outlook, so that fear remains. War for the Italian peasant in the sixth century meant that at any time the few villages which were his world might be totally destroyed. For him this carried all the evils of world war. And there was no waiting for it to be declared. Any day someone might arrive breathless with the news that the barbarians were advancing destroying all before them. If he was an educated Roman citizen, his range of thought was wider. He would know some history. He would see in ruins the Roman Empire whose history he had studied, and the whole of civilization as he knew it crumbling away before the barbarians. The horizon to-day is different in many ways, but it is not difficult to see points of resemblance. There is the same uncertainty in the air, which makes a man unwilling to make plans for anything further ahead than the immediate future.

Man has always felt one great need especially in times of uncertainty. In its relation to his private life he calls it security, in its relation to his public affairs, stability. The individual needs a home and reasonable certainty of being able to support it. The public needs stable government and a stable code of social behaviour. If Saint Benedict provided the individual with security, he also provided the Church with stability in the form of strongholds of the faith which were able to endure from century to century even in the dark ages. The stability of such a stronghold did not depend upon its building remaining inviolate, for Saint Benedict's own monastery was destroyed within forty years of his death, an event of which Saint Benedict, so Saint Gregory tells us, had been forewarned by God. But the destruction of the building, so far from putting an end to the community only increased its influence by driving the monks to settle in Rome.

But it was on God rather than on the needs of mankind that Saint Benedict fixed his eyes when he withdrew from the world to his almost inaccessible cave in the mountains. It was not with a view to preserving the Church throughout the dark ages that he took this step, still less in order to found a new civilization. He did not even want to found a monastery. He wanted to please God. If he could do that it was enough.

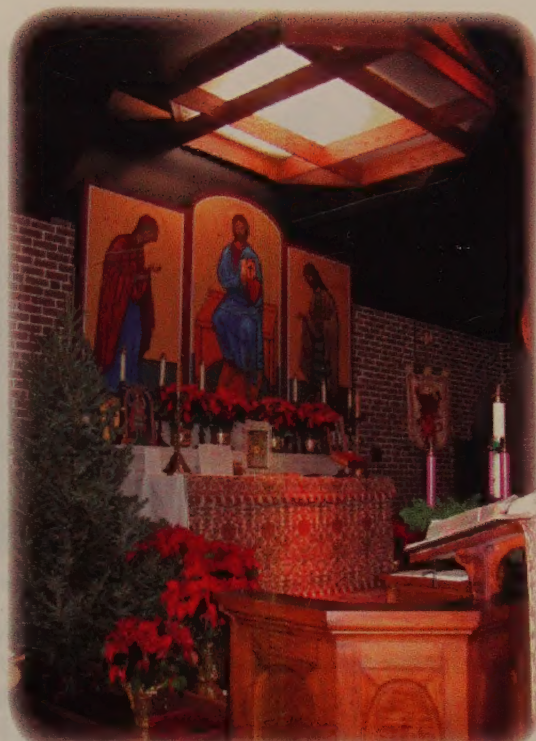
His motive is described by Saint Gregory the Great, who wrote his life: "Desiring only to please God, he withdrew the foot he had set in the world and sought the habit of a monk." This single desire to please God was his secret and the secret of his gift to the Church. It was the secret of his stability and of the stability of his institute. Greater than the vow of stability which his monks took, greater even



Jason Zacharias Falcone just graduated from Colorado Christian University with a B.A. and hopes to continue studies in Arabic and travel while completing the St Stephen Course and House of Studies.



Ann S. and Edward R. Pinfield constituted almost the entire choral effort at the 5PM Christmass Eve Mass. They have just completed 50 years of matrimony and celebrated with a reception Christmas Eve. Many Years!



Thanks to Charlotte Anne Stephenson for the Tree, Rdr Stephen Greenlee for the new Tester over the Altar and Rdr Polycarp Sherwood for the new pulpit and to the Altar Guild for much toil in decorating.



Maya Elisabeth Armstrong is just eighteen months old this Christmas. She is thriving these days and is the joy of her parents, Steve and Melissa and her grandmother, Ann of St. Mark's Parish. Maya was Baptised by Fr. John last summer at Flathead Lake in Northern



A number of Altar Guild members made it to Church after the gigantic blizzard and began decorating for Christmas. Thanks to all who forged through the drifts to make up congregations for all the Sunday and Christmas Masses. This was a remarkable outpouring of devotion.

Montana near the wonderful Glacier National Park in a region famous for its natural wonders.



As is their custom, the Greenlee and Stout families with friends assembled for the 5PM Christmas Eve Mass and then went to supper. Abbie Stout, Jeff and Bekah, and Andrew Greenlee were home for the Christmas break and returned to school soon after. Thanks to all for serving and singing and supporting the liturgical offering in praise of the new born Son of Righteousness, Jesus Christ our Lord.



Carol McCabe and family worked on the SOYO fund raiser luncheon in December.



Members of the pious Uhl family seen at St Mark's at the Christmas Vigil include Lieutenant Thomas J. Uhl, USN (*helicopter pilot--flies Seahawks*) and his wife, Lieutenant Emily B. Uhl, USN (*surface warfare officer--nuclear engineer*).



Lieutenant Commander James P. Langham has served in the US Navy sixteen years and is a graduate of the University of Kansas. He serves with the First Training Brigade - Civil Affairs and Psychological Operation Command and is due in Iraq in March. He and Stephanie Goyette were married at St. Mark's in 1990. Stephanie and sons Grayson and Austin live in Baldwin City, Kansas. This photograph and article were submitted by Stephanie's mother Karen Goyette of St. Mark's Parish.



Christian Silouan Cate and Diana Rebecca with their children Adam and Abbie and Diana's folks were all present for the Christmass Eve Mass. Adam and Abbie are very good at church and most devout when receiving the Sacrament.

The new transept at St Mark's takes shape even under the adversity of much snow. An elevator, stairs, and an accessible restroom are included in this work as well as new sidewalks, landscaping and access to parking. Thanks to all the generous Faithful who are putting up the funds for this. We hope for completion by Ash Wednesday even with a new blizzard every 7 days.



The Christ in the Desert monastery is located in Northern New Mexico on the Chamas river and has grown for about 44 years as a Benedictine foundation. There are now 38 monks and novices under the direction of Abbot Philip. A new cloister and refectory and bookstore have just been completed and all of an 'energy efficient' design. The Chapel services are all chanted to Gregorian tones (mostly in English) and the Rule of S. Benedict observed in a thorough manner. There is one 'main meal' each day and in our humble opinion the cooking is superb - as is the spirit of the monks. Vigils begin each day at 4 AM and the schedule allows very little 'time for oneself' until the close of day after Compline in the evening. There are about 20 beds available for guests in mostly single rooms. We met monks from the US, Vietnam, Korea and Mexico. Our thanks for the hospitality, fidelity and good will of everyone there. *Ora pro nobis.*

that their obedience, which itself would have been enough to stabilize the foundation, was the fact that the monks' first care was to please God and their first concern with the things that do not change.

In the carefully arranged time-table that he drew up for them, a greater part of the day was given to what he called "The word of God." For this work the brethren were to get up in the middle of the night, and to this they were to return at intervals throughout the day. Its importance lay not in its efficacy as means of attaining to a high mystical state, nor yet in its intercession for the world. Its purpose was that for which Saint Benedict withdrew from the world: only to please God. It was, as it still is, a system of psalms, lessons and prayers, designed for the purpose of giving to God the honour due to His Name, the honour of which the world is always so busy depriving Him.

The rest of the day was given to manual work and holy reading, all controlled by obedience. This obedience was not merely a discipline necessary for the efficient running of the monastery with the minimum of friction, but a sacramental obedience to the will of God made known through the commands of the abbot. But these works never went on for more than an hour or two before the monks assembled again for the work of God. All the daily routine even at mealtimes was arranged to help them to give their minds to God.

For this reason they lived and worked in silence, so that although it is hardly possible to think of God all day long, at least they might avoid being continually distracted by a lot of unnecessary talk and chatter. In this way their lives were intent upon things which do not change. The monasteries were signposts standing throughout the centuries pointing continually to the unchanging God.

Never was an age which needed to learn this lesson more than our own. The uncertainty of the age in which we live is often attributed to the two recent world wars and the effect of their impact on our civilization. But it goes deeper than that. For generations our civilization has been turning its attention away from the things that do not change, and more and more young men in each generation

are giving their lives to attend to things that are continually changing. The things that do not change are dismissed as abstract and remote.

Even among the clergy those that are scholars are rarely allowed to give their lives to scholarship, but must be drawn into the world of affairs and given administrative posts, posts which once could be combined with scholarship but which can be so no longer. The Church cannot afford to have men given entirely to scholarship any more than to contemplation. Such is the pressure of affairs. Men must study and men must pray. But we cannot let them give their whole time to these things. Such is the policy which seems to be forced upon us even if we are not convinced by such reasoning.

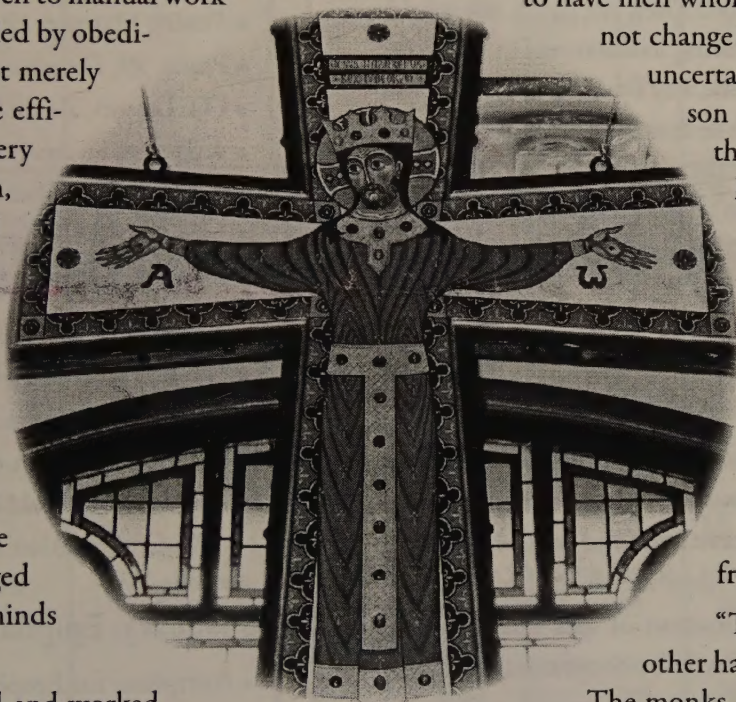
But sometimes the question is put: Would it not be truer to say that neither Church nor State can afford not to have men wholly given to the things that do

not change? The price of the omission is uncertainty and instability. The reason why our Lord commended the work of Mary in the face of Martha's criticism was that "it shall not be taken away from her." The things which civilized man calls practical and therefore worthy of attention will all be taken away from him. They will not be required of him after death, and the ability to do them is usually taken away from him even before that.

"The Work of God" on the other hand is just begun in this world.

The monks, and those who support them and share their offering of praise, are doing something which shall not be taken away from them. Indeed all their voices together are relatively but a whisper which between them they contribute to the shout of praise which resounds throughout eternity, a shout in which the voice of the choirs on earth is almost swallowed up. And yet it is not lost upon God.

But there is also in our own time a thorough dissatisfaction with materialist philosophy and a hunger for spiritual things. This is not to be compared with the dissatisfaction felt by the pagans of Saint Benedict's day with the gods of Greece and Rome, nor would it be wise to prophesy that it would lead to a period of comparable Christian expansion. Nevertheless it is very real. The last few decades have seen



number of well-known writers turn away from materialism in search of spirituality. Some of these have been able to accept the whole Christian faith and even become its champions.

But the dissatisfaction with materialism spreads much wider than these writers. They do but reflect and help to form the minds of many. The longing for religion is to be found far outside the bounds of organized Christianity. Not all of these are looking to the Church for guidance. Some are still critical. Others attend the Church's sacraments but are not satisfied. They feel that going to Church, even to the sacraments, is not enough. Something more is needed if they are to find reality, something that will affect their lives more intimately than church-going as they have known it. They know that if a man would find reality, he must give his whole self to the quest.

The thought of Religious Life occurs to them but they know that it is not their vocation. Their life lies in the world. Is there some way, they ask, of living in the world in the spirit of the monastic life? Is there some way by which they can join in that lifelong act of praise while standing as they must afar off? And some of them find in the ordered life of a Benedictine Oblate the beginning of an answer to their question. §

Photos from Our Lady of the Annunciation Priory, Clear Creek, Oklahoma (www.clearcreekmonks.org)

EPIPHANY PROCLAMATION, A.D. 2007

IT is solemnly made known, dearest brethren that, just as we through the bounteous mercy of God, have rejoiced in the Birth of Our Lord Jesus Christ, likewise should we proclaim the joy of the Resurrection of this same Saviour. The 4th of February will be SEPTUAGESIMA SUNDAY. The 21st day of the same month will be ASH WEDNESDAY, marking the beginning of the most holy fast of Lent. With great rejoicing, we will celebrate the PASCHAL FEAST OF OUR LORD JESUS CHRIST on the 8th day of April. THE ASCENSION OF OUR LORD JESUS CHRIST is to be celebrated on the 17th of May, while the FEAST OF PENTECOST will be the 27th day of May. The 7th day of June is to be the FEAST OF THE MOST SACRED BODY OF CHRIST. The 2nd day of December shall be the FIRST SUNDAY OF THE ADVENT OF OUR LORD JESUS CHRIST, to whom be honour and glory for ever and ever. Amen.

ANGLICAN CHANT MATINS

SUNDAYS FROM JAN. 7 TO FEB. 4

OFFERED AT 9:45 O'CLOCK

7 January, Epiphany I

- Antiphon for Epiphany
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 93, *Dominus regnavit*
- OT Lesson, Proverbs 8:22-35
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617 W. Croft; and last section to music at #613

15 January, Epiphany II

- Antiphon for Epiphany
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 99, *Dominus regnavit*
- OT Lesson, Zech. 8:1-8, 20-23
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617 W. Croft; and last section to music at #613

21 January, Epiphany III

- Antiphon for Epiphany
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 43, *Judica me, Deus*
- OT Lesson, Isaiah 41:8-10, 17-20
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617 W. Croft; and last section to music at #613

28 January, Epiphany IV

- Antiphon for Epiphany
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 30, *Exaltabo te, Domine*
- OT Lesson, Deut. 4:5-13, 32-40
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617 W. Croft; and last section to music at #613

4 February, Septuagesima

- Antiphon for Epiphany
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 121, *Levavi oculos*
- OT Lesson, Joshua 1:1-9
- *Benedictus es, Domine*, Hymnal 1940 #623

JANUARY MMOVII

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|--|--|---|---|---|---|
| | 1 CIRCUMCISION OF OUR LORD <i>Repose of S. Basil the Great</i> Matins – 9:30 AM Mass – 10 AM | 2 <i>Octave of S. Stephen</i> | 3 <i>Octave of S. John</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 4 <i>Octave of the Holy Innocents</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 5 Vigil of the Epiphany Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 6 EPIPHANY OF OUR LORD Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM <i>Mass of Epiphany and Pageant – 5 PM</i> <i>Supper – 6 PM</i> |
| 7 EPIPHANY I Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins – 9:45 AM</i> High Mass – 10 AM Evensong – 4 PM | 8 <i>Within the Octave of the Epiphany</i> | 9 <i>Within the Octave of the Epiphany</i> | 10 <i>Within the Octave of the Epiphany</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 11 <i>Within the Octave of the Epiphany</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 12 <i>Within the Octave of the Epiphany</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 13 THE OCTAVE OF THE EPIPHANY Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM |
| 14 EPIPHANY II Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins – 9:45 AM</i> High Mass – 10 AM Evensong – 4 PM | 15 S. Paul the First Hermit | 16 S. Marcellus of Rome, B.M. | 17 S. Anthony of Egypt, Ab. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 18 S. Prisca, V.M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 19 Ss. Maris, Martha, Audifax, & Habbakuk, Mm. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 20 Ss. Fabian & Sebastian, Mm. Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM |
| 21 EPIPHANY III Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins – 9:45 AM</i> High Mass – 10 AM Evensong – 4 PM <i>Sanctity of Life Sunday</i> | 22 Ss. Vincent & Anastasius, Mm. | 23 S. Emerentiana, V.M. | 24 S. Timothy, B.M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 25 CONVERSION OF S. PAUL Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 26 S. Polycarp of Smyrna, B.M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 27 S. John Chrysostom, B.C.D. Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM |
| 28 EPIPHANY IV Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins – 9:45 AM</i> High Mass – 10 AM Evensong – 4 PM | 29 <i>Feria</i> | 30 S. Martina, V.M. | 31 <i>Feria</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 1 S. Ignatius, B.M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM | 2 THE PURIFICATION OF THE B.V.M. <i>Matins – 9:30 AM</i> <i>Mass – 10 AM</i> Evensong – 4 PM | 3 'Alleluia Saturday' Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM |

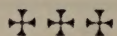
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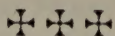
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